॥ भजगोविन्दं ॥

.. bhaja govindaM ..

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Introduction

Bhaja Govindam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of Vedic literature can be found in the shankara.itx document. Bhaja govindaM is one of the minor compositions of the spiritual giant, Adi Shankaracharya. It is classified as a prakaraNa grantha, a primer to the major works. Though sung as a bhajan, it contains the essence of Vedanta and implores the man to think, Why am I here in this life ? Why am I amassing wealth, family, but have no peace ? What is the Truth ? What is the purpose of life ? The person thus awakened gets set on a path to the inner road back to the God principle.

The background of Bhaja GovindaM is worth examining. During his stay in Kashi, Adi Shankaracharya noticed a very old man studying the rules of Sanskrit by Panini. Shankara was touched with pity at seeing the plight of the old man spending his years at a mere intellectual accomplishment while he would be better off praying and spending time to control his mind.

Shankara understood that the majority of the world was also engaged in mere intellectual, sense pleasures and not in the divine contemplation. Seeing this, he burst forth with the verses of Bhaja govindaM. In 31 verses, he, like no other, explains our fallacies, our wrong outlook for life, and dispels our ignorance and delusions. Thus bhaja govindaM was originally known as moha mudgAra, the remover of delusions.

Shankara explains, nay chides, us for spending our time in useless trivia like amassing wealth, lusting after (wo)men and requests us to discriminate and cultivate the knowledge to learn the difference between the real and the unreal. To emphasise that, he concludes that all knowledge other than the Self-Knowledge is useless, Shankara makes the person realize how foolish he/she is in the conduct and behaviour by these verses, and shows

the purpose of our worldly existence, which is to seek Govinda and attain Him.
Bhaja govindaM is divided into dvAdasha manjarikA stotram and chaturdasha manjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the next 11 stanzas of bhaja govindam. Thus stanzas 1-12 are called dvAdash manjarika stotram. Inspired by the extempore recital by Shankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdasha manjarika stotram. Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31- The last two verses in this version is not found in all editions.
Bhaja govindaM has been set to musical tones and sung as prayer songs by children. It is divided into dvAdashapanjarikA and charpaTapanjarikA for this purpose. The former is a set of verses (verses 1-12a) while the rest of the verses form charpaTapanjarikA. Anyone who listens to the music of Bhaja govindaM is attracted to it. However, the significance of the text goes much deeper and contains a well defined philosophy of attaining salvation. Shankara's words seem to be quite piercing and seem to lack the softness and tenderness often found in his other texts, thus addressing directly. The reason is that this was an extempore recital to an old man. His words can be compared to a knife of a surgeon. The surgeon's knife cruelly removes the tumour with much pain, but removing the tumour ultimately restores good health in the patient. So are Shankara's words, which pierce and point out our ignorance. It is a knife into the heart of worldliness, and by removing this tumour of ignorance, we can attain everlasting bliss with the grace of Govinda.
May the AchAryA guide us from ignorance to truth.
OM tat sat.

भज गोविन्दं

भजगोविन्दं भजगोविन्दं
गोविन्दं भजमूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति डुकृञ्करणे ॥ १॥

Worship Govinda, worship Govinda, worship Govinda, Oh fool !
Rules of grammar will not save you at the time of your death.

मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥ २॥

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts to the Real. Be content with what comes through actions already performed in the past.

नारीस्तनभर नाभीदेशं
दृष्ट्वा मागामोहावेशम् ।
एतन्मांसवसादि विकारं
मनसि विचिन्तय वारं वारम् ॥ ३॥

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and chest. These are nothing but a modification of flesh. Fail not to remember this again and again in your mind.

नलिनीदलगत जलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥ ४॥

The life of a person is as uncertain as rain drops trembling on a lotus leaf. Know that the whole world remains a prey to disease, ego and grief.

यावद्वित्तोपार्जन सक्त-
स्तावन्निज परिवारो रक्तः ।
पश्चाज्जीवति जर्जर देहे
वार्तां कोऽपि न पृच्छति गेहे ॥ ५॥

So long as a man is fit and able to support his family, see what affection all those around him show. But no one at home cares to even have a word with him when his body totters due to old age.

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये ॥ ६॥

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥ var परे

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many things. But there is hardly anyone who wants to be lost in parabrahman.

काते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातः
तत्त्वं चिन्तय तदिह भ्रातः ॥ ८॥

Who is your wife ? Who is your son ? Strange is this samsAra, the world. Of whom are you ? From where have you come ? Brother, ponder over these truths.

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९॥

From satsanga, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes JIvan muktI.

वयसिगते कः कामविकारः
शुष्के नीरे कः कासारः ।
क्षीणेवित्ते कः परिवारः
ज्ञाते तत्त्वे कः संसारः ॥ १०॥

What good is lust when youth has fled ? What use is a lake which has no water ? Where are the relatives when wealth is gone ? Where is samsAra, the world, when the Truth is known ?

मा कुरु धन जन यौवन गर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा var बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११॥

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः ॥ १२॥

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

द्वादशमञ्जरिकाभिरशेषः
कथितो वैयाकरणस्यैषः ।
उपदेशो भूद्विद्यानिपुणैः
श्रीमच्छन्करभगवच्छरणैः ॥ १२अ ॥

This bouquet of twelve verses was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

काते कान्ता धन गतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसं गतिरैका
भवति भवार्णवतरणे नौका ॥ १३॥

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ? There is only one thing in three worlds that can save you from the ocean of samsAra, get into the boat of satsanga, company of good people, quickly.

Stanza attributed to Padmapada.

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि चन पश्यति मूढः
उदरनिमित्तं बहुकृतवेषः ॥ १४॥

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in orange, yet others in various colours — all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.

Stanza attributed to Totakacharya.

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥ १५॥

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then the attachment is strong and he clings firmly to fruitless desires.

Stanza attributed to Hastamalaka.

अग्रे वह्निः पृष्ठेभानुः
रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षस्तरुतलवासः
तदपि न मुञ्चत्याशापाशः ॥ १६॥

Behold there lies the man who sits warming up his body with the fire in front and the sun at the back; at night he curls up the body to keep out of the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree. Still in his heart, he is a wretched puppet at the hands of passions.

Stanza attributed to Subodha.

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन

मुक्तिं न भजति जन्मशतेन ॥ १७॥ var भजति न मुक्तिं

One may go to Gangasagar, observe fasts, and give away riches in charity ! Yet, devoid of jnana, nothing can give mukti even at the end of a hundred births.

Stanza attributed to vArtikakAra.

सुर मन्दिर तरु मूल निवासः
शय्या भूतल मजिनं वासः ।
सर्व परिग्रह भोग त्यागः
कस्य सुखं न करोति विरागः ॥ १८॥

Take your residence in a temple or below a tree, wear the deerskin for the dress, and sleep with mother earth as your bed. Give up all attachments and renounce all comforts. Blessed with such vairgya, could any fail to be content ?

Stanza attributed to nityAnanda.

योगरतो वाभोगरतोवा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ १९॥

One may take delight in yoga or bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else.

Stanza attributed to anandagiriH.

भगवद् गीता किञ्चिदधीता
गङ्गा जललव कणिकापीता ।
सकृदपि येन मुरारि समर्चा
क्रियते तस्य यमेन न चर्चा ॥ २०॥

Let a man read but a little from bhagavadgItA, drink just a drop of water from the Ganges, worship but once murAri. He then will have no altercation with Yama.

Stanza attributed to dRiDhabhakta.

पुनरपि जननं पुनरपि मरणं

पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ २१॥

Born again, death again, again to stay in the mother's womb ! It is indeed hard to cross this boundless ocean of samsAra. Oh Murari ! Redeem me through Thy mercy.

Stanza attributed to nityanAtha.

रथ्या चर्पट विरचित कन्थः
पुण्यापुण्य विवर्जित पन्थः ।
योगी योगनियोजित चित्तो
रमते बालोन्मत्तवदेव ॥ २२॥

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vices and virtues, onward he wanders. One who lives in communion with god enjoys bliss, pure and uncontaminated, like a child and as an intoxicated.

Stanza attributed to nityanAtha.

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम्
विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३॥

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essence-less and give up the world as an idle dream.

Stanza attributed to surendra.

त्वयि मयि चान्यत्रैको विष्णुः
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४॥

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the status of Vishnu, have samabhAva, equanimity, always.

Stanza attributed to medhAtithira.

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ ।
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५॥

Waste not your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely.

Stanza attributed to medhAtithira.

कामं क्रोधं लोभं मोहं
त्यक्त्वाऽऽत्मानं भावय कोऽहम्। var पश्यति सोऽहम्
आत्मज्ञान विहीना मूढाः
ते पच्यन्ते नरकनिगूढाः ॥ २६॥

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self. Cast into hell, they suffer there endlessly.

Stanza attributed to bhArativamsha.

गेयं गीता नाम सहस्रं
ध्येयं श्रीपति रूपमजस्रम् ।
नेयं सज्जन सङ्गे चित्तं
देयं दीनजनाय च वित्तम् ॥ २७॥

Regularly recite from the Gita, meditate on Vishnu in your heart, and chant His thousand glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy.

Stanza attributed to sumatir.

सुखतः क्रियते रामाभोगः
पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं
तदपि न मुञ्चति पापाचरणम् ॥ २८॥

He who yields to lust for pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not

give-up the sinful path.

अर्थमनर्थं भावय नित्यं
नास्तिततः सुखलेशः सत्यम् ।
पुत्रादपि धन भाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥ २९॥

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

प्राणायामं प्रत्याहारं
नित्यानित्य विवेकविचारम् ।
जाप्यसमेत समाधिविधानं
कुर्ववधानं महदवधानम् ॥ ३०॥

Regulate the prANa-s, life forces, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

गुरुचरणाम्बुज निर्भर भक्तः
संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानस नियमादेवं
द्रक्ष्यसि निज हृदयस्थं देवम् ॥ ३१॥

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara. Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !

मूढः कश्चन वैयाकरणो
डुकृञ्करणाध्ययन धुरिणः ।
श्रीमच्छम्कर भगवच्छिष्यै
बोधित आसिच्छोधितकरणः ॥ ३२॥

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the Light by Shankara's apostles.

भजगोविन्दं भजगोविन्दं
गोविन्दं भजमूढमते ।

नामस्मरणादन्यमुपायं
नहि पश्यामो भवतरणे ॥ ३३॥

Worship Govinda, worship Govinda, worship Govinda, Oh fool !
Other than chanting the Lord's names, there is no other way
to cross the life's ocean.

Appendix: Word meanings

The following words and meanings are added as an appendix to allow the reader to learn Sanskrit words.

भज = worship;
गोविन्दं = Govinda;
मूढमते = O, foolish mind!;
सम्प्राप्ते = (when you have) reached/obtained;
सन्निहिते = (in the) presence/nearness of;
काले = Time (here:Lord of Death, Yama);
नहि = No; never;
रक्षति = protects;
डुकृञ्करणे = the grammatical formula DukRi NkaraNe;
॥ १॥
मूढ = Oh fool!;
जहीहि = jahi+iha, leave/give up+here(in this world);
धन = wealth;
अगम = coming/arrival;
तृष्णां = thirst/desire;
कुरु = Do;act;
सद्बुद्धिं = sat+buddhiM, good+awareness(loosely speaking:mind);
मनसि = in the mind;
वितृष्णां = desirelessness;
यल्लभसे = yat+labhase, whatever+(you)obtain;
निजकर्म = nija+karma, one's+duty(normal work);
उपात्त = obtained;
वित्तं = wealth;
तेन = by that; with that;

विनोदय = divert/recreate(be happy);
चित्तं = mind;
॥ २॥
नारी = woman;
स्तनभर = breasts that are(full-with milk);
नाभीदेशं = nAbhI+deshaM, navel+region/country;
दृष्ट्वा = having seen;
मागा = mA+gA, Don’t+go;
मोहावेशं = infatuated state(moha+AveshaM-seizure);
एतन् = this;
मांसवसादि = flesh+etc;
विकारं = appearance (generally, grotesque/ugly);
मनसि = in the mind;
विचिन्तय = think well;
वारं = again;
वारं = and again;
॥ ३॥
नलिनीदलगत = nalinI+dala+gata, lotus+petal+reached/gone;
जल = water(drop);
अतितरलं = ati+tarala, very+unstable;
तद्वत् = like that;
जीवित = life;
अतिशय = wonderful;
चपलं = fickle-minded;
विद्धि = know for sure;
व्याधि = disease;
अभिमान = self-importance;
ग्रस्तं = having been caught/seized;
लोकं = world;people;
शोकहतं = attacked(hata) by grief(shoka);
च = and;
समस्तं = entire;
॥ ४॥
यावत् = so long as;
वित्त = wealth;
उपार्जन = earning/acquiring;

सक्तः = capable of;
तावन्निज = tAvat+nija, till then+one's;
परिवारः = family;
रक्तः = attached;
पश्चात् = later;
जीवति = while living(without earning);
जर्जर = old/digested (by disease etc);
देहे = in the body;
वार्तां = word (here enquiry/inquiry);
कोऽपि = kaH+api, whosoever; even one;
न = not;
पृच्छति = inquires/asks/minds;
गेहे = in the house;
॥ ५॥
यावत् = so long as;
पवनः = air/breath;
निवसति = lives/dwells;
देहे = in the body;
तावत् = till then;
पृच्छति = asks/inquires;
कुशलं = welfare;
गेहे = in the house;
गतवति = while gone;
वायौ = air(life-breath);
देहापाये = when life departs the body;
भार्या = wife;
बिभ्यति = is afraid;fears;
तस्मिन्काये = tasmin+kaye, in that body;
॥ ६॥
बालः = young boy;
तावत् = till then (till he is young);
क्रीडा = play;
सक्तः = attached/engrossed/absorbed;
तरुणः = young man;
तावत् = till then;

तरुणी = young woman;
सक्तः = attached/engrossed;
वृद्धः = old man;
तावत् = till then;
चिन्ता = worry;
सक्तः = attached/engrossed/absorbed;
परमे = in the lofty;high;supreme; also pare
ब्रह्मणि = Brahman ;God;
कोऽपि = whosoever;
न = not;
सक्तः = attached/absorbed/engrossed;
॥ ७॥
काते = kA+te, who+your;
कान्ता = wife;
कस्ते = kaH+te, who+your;
पुत्रः = son;
संसारः = world/family;
अयं = this;
अतीव = great/big/very much;
विचित्रः = wonderful/mysterious;
कस्य = whose;
त्वं = you;
कः = who;
कुतः = from where;
आयातः = have come;
तत्त्वं = truth/nature;
चिन्तय = think well/consider;
तदिह = tat+iha, that+here;
भ्रातः = brother;
॥ ८॥
सत्सङ्गत्वे = in good company;
निस्सङ्गत्वं = aloneness/non-attachment/detachment;
निर्मोहत्वं = non-infatuated state/clear-headedness;
निश्चलतत्त्वं = tranquillity/imperturbability;
जीवन्मुक्तिः = salvation+freedom from bondage of birth;
वयसिगते = vayasi+gate, when age has advanced/gone;

॥ ९॥
कः = who/what use(in the sense of kva?(where));
कामविकारः = sensual/sexual attraction;
शुष्के = in the drying up of;
नीरे = water;
क = what(use) is the;
कासारः = lake;
क्षीणे = spent-up/weakened state of;
वित्ते = wealth;
कः = what(use) for;
परिवारः = family(is there?);
ज्ञाते = in the realised state;
तत्त्वे = truth;
कः = what (use) is;
संसारः = world/family bond;
॥ १०॥
मा = do not;
कुरु = do/act;
धन = wealth;
जन = people;
यौवन = youth;
गर्वं = arrogance/haughtiness;
हरति = takes away/steals away;
निमेषात् = in the twinkling of the eye;
कालः = Master Time;
सर्वं = all;
माया = delusion;
मयं = full of/completely filled;
इदं = this;
अखिलं = whole/entire;
हित्वा = having given up/abandoned;
ब्रह्मपदं = the state/position of Brahma/god-realised state;
त्वं = you;
प्रविश = enter;
विदित्वा = having known/realised;
॥ ११॥

दिनयामिन्यौ = dina+yAminI, day + night;
सायं = evening;
प्रातः = morning;
शिशिर = frosty season;
वसन्तौ = (and) Spring season;
पुनः = again;
आयातः = have arrived;
कालः = Master Time;
क्रीडति = plays;
गच्छति = goes (away);
आयुः = life/age;
तदपि = tat+api, then even;
न = not;
मुञ्चति = releases;
आशा = desire;
वायुः = air (the wind of desire does not let off its hold);
॥ १२॥
द्वादशमञ्जरिकाभिः = by the bouquet consisting of 12 flowers (12; shlokas above)
अशेष = without remainder/totally;
कथित = was told;
वैयाकरणस्यैषः = to the grammarian+this;
उपदेशः = advice;
भूद् = was;
विद्यनिपुणै = by the ace scholar Shankara (Plural is used for reverence);
श्रीमच्छन्करभगवत्+चरणैः = by the Shankaracharya who is known; as shankarabhagavat +charaNAH or pAdAH (plural for reverence)
॥ १२अ ॥
काते = kA+te, who+your;
कान्ता = wife;
धन = wealth;
गतचिन्ता = thinking of;
वातुल = ;
कि = ;
तव = your;
नास्ति = na+asti, not there;

नियन्ता = controller;
त्रिजगति = in the three worlds;
सज्जन = good people;
सङ्गतिरैका = sa NgatiH+ekA, company+(only) one (way);
भवति = becomes;
भवार्णव = bhava+arNava, birth and death+ocean;
तरणे = in crossing;
नौका = boat/ship;
॥ १३ ॥
जटिलः = with knotted hair;
मुण्डी = shaven head;
लुञ्छितकेश = hair cut here and there;
काषाय = saffron cloth;
अम्बर = cloth/sky;
बहुकृत = variously done/made-up;
वेषः = make-ups/garbs/roles;
पश्यन्नपि = even after seeing;
चन = cha(?)+na, and +not;
पश्यति = sees;
मूढः = the fool;
उदरनिमित्तं = for the sake of the belly/living;
बहुकृतवेषः = various make-ups/roles;
॥ १४ ॥
अङ्गं = limb(s);
गलितं = weakened;
पलितं = ripened(grey);
मुण्डं = head;
दशनविहीनं = dashana+vihInaM, teeth+bereft;
जातं = having become;
तुण्डं = jaws/mouth?;
वृद्धः = the old man;
याति = goes;
गृहीत्वा = holding the;
दण्डं = stick(walking);
तदपि = then even;
न = not;

मुञ्चति = lets go/releases/gives up;
आशापिण्डं = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;
as oblation for the dead)
॥ १५॥
अग्रे = in front of/ahead/beforehand;
वह्निः = fire (for worship);
पृष्ठेभानुः = pRiShThe+bhAnuH, behind+sun;
रात्रौ = in the night;
चुबुकसमर्पितजानु = face dedicated to(huddled up between) the knees;
करतलभिक्षा = alms in the palms;
तरुतलवासं = living under the trees;
तदपि = then even;
न = not;
मुञ्चति = releases/lets go;
आशा = desire;
पाशं = rope/ties;
॥ १६॥
कुरुते = one takes resort to;
गङ्गासागर = the sea of Ganga (banks of the Ganges);
गमनं = going;
व्रत = austerities;
परिपालनं = observance/governance;
अथवा = or/else;
दानं = charity;
ज्ञानविहीनः = (but)bereft of knowledge of the Self;
सर्वमतेन = according to all schools of thought/unanimously;
मुक्तिं = salvation/freedom;
न = not;
भजति = attains;
जन्म = birth(s);
शतेन = hundred;
॥ १७॥
सुर = gods;
मन्दिर = temple;

तरु = tree;
मूल = root;
निवासः = living;
शय्या = bed;
भूतल = on the surface of the earth;
मजिन = deer skin?;
वासः = living;
सर्व = all;
परिग्रह = attachment;
भोग = enjoyable things/worldly pleasures;
त्याग = sacrificing/abandonment;
कस्य = whose;
सुखं = happiness;
न = not;
करोति = does;
विरागः = Non-attachment/desirelessness;
॥ १८॥
योगरतः = indulging in yoga;
वा = or;
भोगरतः = indulging in worldly pleasures;
वा = or;
सङ्गरतः = indulging in good company;
वा = or;
सङ्गविहीनः = bereft of company;
यस्य = whose;
ब्रह्मणि = in Brahman(God);
रमते = delights;
चित्तं = mind (here soul);
नन्दति = revels;
नन्दत्येव = nandati+eva, revels alone/revels indeed;
॥ १९॥
भगवद् = god's;
गीता = song (here the scripture 'bhagavatgItA');
किञ्चित् = a little;
अधीता = studied;
गङ्गा = river Ganga;

जललव = water drop;
कणिकापीता = a little droplet, drunk;
सकृदपि = once even;
येन = by whom;
मुरारि = the enemy of ‘MurA’ (Lord Krishna);
समर्चा = well worshipped;
क्रियते = is done;
तस्य = his;
यमेन = by Yama, the lord of Death;
न = not;
चर्चा = discussion;
॥ २० ॥
पुनरपि = punaH+api, again again;
जननं = birth;
पुनरपि = again again;
मरणं = death;
पुनरपि = again again;
जननी = mother;
जठरे = in the stomach;
शयनं = sleep;
इह = in this world/here;
संसारे = family/world;
बहुदुस्तारे = fordable with great difficulty;
कृपयाऽपारे = out of boundless compassion;
पाहि = protect;
मुरारे = Oh MurA’s enemy!(KriShNa);
॥ २१ ॥
रथ्या = ?;
चर्पट = torn/tattered cloth;
विरचित = created;
कन्थः = throated man;
पुण्यापुण्य = virtues sins;
विवर्जित = without/ having abandoned;
पन्थः = wayfarer?;
योगी = the man seeking union with god;

योगनियोजित = controlled by yoga;
चित्तः = mind;
रमते = delights;
बालोन्मत्तवदेव = like a child who has gone mad;
॥ २२॥
कः = who (are);
त्वं = you;
कः = who(am);
अहं = I;
कुतः = whence;
आयातः = has come;
का = who;
मे = my;
जननी = mother;
कः = who;
मे = my;
तातः = father;
इति = thus;
परिभावय = deem well/visualise;
सर्वं = the entire;
असारं = worthless/without essence;
विश्वं = world;
त्यक्त्वा = having abandoned/sacrificed;
स्वप्न = dream;
विचारं = consideration/thinking;
॥ २३॥
त्वयि = in yourself;
मयि = in myself;
चान्यत्रैक = cha+anyatra+ekaH, and+in any other place+only one;
विष्णुः = the Lord MahAviShNu;
व्यर्थं = in vain ; for nothing;purposeless;
कुप्यसि = you get angry;
मय्यसहिष्णु = mayi+asahiShNuH, in me+intolerant;
भव = become;
समचित्तः = equal-minded/equanimity;
सर्वत्र = everywhere;

त्वं = you;
वाञ्छसि = you desire;
अचिराद् = without delay/in no time;
यदि = if;
विष्णुत्वं = the quality/state of Brahman/god-realisation;
॥ २४॥
शत्रौ = in (towards)the enemy;
मित्रे = in (towards) the friend;
पुत्रे = in(towards) the son;
बन्धौ = in (towards) relatives;
मा = don't;
कुरु = do;
यत्नं = effort;
विग्रहसन्धौ = for war(dissension) or peace-making;
सर्वस्मिन्नपि = in all beings;
पश्यात्मानं = see your own self;
सर्वत्र = everywhere;
उत्सृज = give up;
भेदाज्ञानं = difference/otherness/duality;
॥ २५॥
कामं = desire;
क्रोधं = anger;
लोभं = greed;
मोहं = infatuation;
त्यक्त्वाऽत्मानं = having abandoned see as one's own self;
भावय = deem/consider/visualise/imagine;
कोऽहं = who am I;
आत्मज्ञान = knowledge of self;
विहीना = bereft;
मूढा = fools;
ते = they;
पच्यन्ते = are cooked?;
नरक = in the hell;
निगूढा = cast in;
॥ २६॥

गेयं = is to be sung;
गीता = bhagavatgItA;
नाम = name of the lord;
सहस्रं = 1000 times;
ध्येयं = is to be meditated;
श्रीपति = LakShmi's consort MahAviShNu's;
रूपं = form/image;
अजस्रं = the unborn one;
नेयं = is to be lead/taken;
सज्जन = good people;
सङ्गे = in the company;
चित्तं = mind;
देयं = is to be given;
दीनजनाय = to the poor (humble state) people;
च = and;
वित्तं = wealth;
॥ २७॥
सुखतः = for happiness;
क्रियते = is done;
रामाभोग = sexual pleasures?;
पश्चाद्धन्त = later on in the end;
शरीरे = in the body;
रोग = disease;
यद्यपि = even though;
लोके = in the world;
मरण = death;
शरणं = resort/surrender;
तदपि = even then;
न = not;
मुञ्चति = releases/gives up;
पापाचरणं = pApa+AcharaNa, sin-practising;
॥ २८॥
अर्थं = wealth;
अनर्थं = purposeless/in vain/danger-productive;
भावय = deem/consider/visualise;
नित्यं = daily/always;

न = not;
अस्ति = is;
ततः = from that;
सुखलेशः = (even a little) happiness;
सत्यं = Truth;
पुत्रादपि = even from the the son;
धन = wealth;
भाजां = acquiring people;
भीतिः = fear;
सर्वत्र = everywhere;
एषा = this;
विहिता = understood;
रीतिः = procedure/practice/custom;
॥ २९॥
प्राणायाम = breath-control;
प्रत्याहार = diet-control;
नित्यं = always/daily/certain;
अनित्य = uncertain/temporary/ephemeral/transient;
विवेक = awareness after reasoning;
विचार = thought/considered conclusion/opinion;
जाप्यसमेत = with chanting of the names of the lord;
समाधिविधान = in the state of trance;
कुर्ववधानं = pay attention;
महद्वधानं = great care attention;
॥ ३०॥
गुरुचरणाम्बुज = the lotus feet of the teacher/guru;
निर्भर = dependent;
भक्तः = devotee;
संसारात् = from the world;
अचिराद्भव = in no time from the cycle of birth and death;
मुक्तः = released;
सेन्द्रियमानस = sa+indriya+mAnasa, with senses and mind;
नियमादेव = control alone(niyamAt eva);
द्रक्ष्यसि = you will see;
निज = one's own;
हृदयस्थं = heart-stationed;

देवं = God;
॥ ३१ ॥
मूढ = fool;
कश्चन = certain;
वैयाकरण = Grammar;
डुकृञ्करण = grammatical formula DukRi NkaraNa;
अध्ययन = study;
धुरिण = awakened/aroused?;
श्रीमत् = honourable prefix;
शङ्कर = Shankara;
भगवत् = God;
शिष्यैः = disciples;
बोधित = having been taught/enlightened;
आसित् = was/existed;
चोधितकरण = tested or awakened senses;
॥ ३२ ॥
भज = worship;
गोविन्दं = lord Govinda;
मूढमते = Oh foolish mind!;
नामस्मरणात् = (except) through/from remembrance of the Lord's name;
अन्य = other;
उपाय = plan/method/means;
नहि = not;
पश्याम = we see;
भवतरणे = for crossing the ocean of births deaths;
॥ ३३ ॥

Encoded, proofread, and translated by M. Giridhar.

.. bhaja govindaM ..
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Please send corrections to *sanskrit@cheerful.com*